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*The Restoration made a Blessing to Us,
by the Protestant Succession.*

A SERMON

Preach'd before the

KING

AT THE

ROYAL CHAPEL at St James's,
On the 29th of MAY, 1716.

Being the ANNIVERSARY
OF THE
RESTORATION.

By the Right Reverend Father in God,
BENJAMIN, Lord Bishop of BANGOR.

Publish'd by his Majesty's Special Command.

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8 P.M.

10 P.M.

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1 A.M.

2 A.M.

3 A.M.

4 A.M.



PSALM CXXVI. 3.

*The Lord hath done great things
for Us ; whereof We are
glad.*



N all great *Revolutions* of
States and *Kingdoms*, which
We are called upon to com-
memorate in a public Manner,
We must consider what
Concern We our selves
have, in the lasting Effects or Consequences
of them ; and what ought to be the real
Ground of our Joy upon such Occasions.

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If We feel no kindly Influences from them upon our own Affairs ; it will be Impossible to warm ourselves into any Disposition of Mind that can be call'd *Thankfulness* : Which must always be founded upon something, in which We ourselves have a part. They will be only like other *Historical Matters of Fact* ; something to amuse and entertain Us ; serving to please our Curiosity, but not to raise our Gratitude. And if We feel the Sentiments of Joy and Thankfulness , rising in our Breasts, from such Principles and Motives, as no True *Christian, Protestant, or Britann*, ought to entertain : Our Joy then becomes the same with the Joy of our *Worst Enemies* ; and the Expressions of it no better than the Tokens, either of our Blindness , or of our Corruption.

In this Nation particularly , it is certain that, in all Affairs which concern our *Constitution*, either in *Church or State*, nothing can be more absurd, than for the Friends

Friends of both, and the *Enemies* of both, to have the same Movements and Passions, upon the same Occasions. It is impossible for a *Protestant*, if He knows what that Word means, to raise his Joy upon the same Foundation with a *Papist*. It is impossible for a Lover of his Religion, and his Country, to rejoice with Those who firmly believe it to be their Duty to rejoice in nothing more, than in the Ruine of both.

As our Joy therefore, could not possibly discover it self upon *this Day*, if the Providence of God had *done Great Things*, not for *Us*, but for our *Forefathers* alone; and had permitted *Them* to stop the *Blessing* from descending, or to convey down a *Curse* instead of it: And, as *Our Joy* cannot, in the Nature of things, be the *Joy* of our *Enemies*; because it must be raised upon something of *our own Happiness*, which They have hitherto always made inconsistent with *Theirs*: Let Us now proceed upon this Foundation, and consider,

The

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The Great Things God hath done for Us,
in that whole Scene of Providence, which
this Day opened.

This will naturally fix our Minds, in
a more particular Manner, upon the Bless-
ings, in which We are immediately con-
cern'd.

And this will unavoidably lead Us to
some Thoughts of Importance to the present
and Future Interest of the Nation.

Now, the Whole Scene of Providence,
which *This Day* opened, and which, taken
in one View, can alone be said to make
this Day a Blessing to Us, is indeed a
Scene, full of a long Train of Incidents,
and a vast Variety of Circumstances, enough
to make both *Prince* and *People*, in this
Nation, for ever Wise and Happy.

The

The first Part of it, is a *King* restored to his *Kingdom*; with his *Brother*, in view, to succeed Him: but this, not till, on one Hand, *He* had seen, both by Example, and Experience, how terrible in it's Effects, the popular Dread of *Arbitrary Power* could shew it self, whenever it was set on fire; and not till, on the other hand, his *People* had sufficiently felt how great an Evil the want of their *Legal Government* was.

One would think, here was a plain *Middle way of Wisdom and Happiness*, pointed out, even by *Sense* it self. But there was another, and a very different Turn given to this Affair, by the Indefatigable Workings, and Artifices, of our Enemies. An Universal Madness of *Loyalty*, (falsly so called,) as well as of *Manners*, presently took place: And the *People* came pressing in Throngs, beseeching to be accounted Slaves, rather than Subjects; and begging, in Words, for Opportunities

of *Unlimited Submission*, as if they were begging for *Act's of Grace* and *Favour*. The View in *Those*, who then had the Direction of their Passions, was to keep that Spirit up to a pitch, till a *Popish Heir* was secure of the Throne. Nor could all the Knowledge of the Nature and Principles of *Popery*; nor the avow'd Contradiction of it to the Religion and Liberties of their Country, engage the Hearts of many; or divert them from the Resolution of trusting the whole Concerns of a *Protestant Nation*, in the Hands of a *Popish Prince*: Who at length took possession of the *Throne*, to which He was thus called.

Nor had He enjoyed the Power long, before He obliged His Friends with frequent Trials of the Sincerity of their Professions. For, as it appears, He had so much better an Opinion of their Integrity, than his *Predecessor* had, that He really thought them in earnest; and resolved to hazard all, with a dependence upon the

Honesty

before the KING.

Honesty of their solemn Promises of *Unbounded Submission*: This indeed proved fatal to *Himself*, in the Event: But, in all humane appearance, was much more likely to have proved fatal to the whole Nation.

If We stop a little here, and consider this Unhappy *Prince*, possess'd of all the Power our *Laws* could vest in Him, and flatter'd with a Power above all *Laws*; and appear'd in all humane Appearance, with sufficient Force to put his Resolutions in Execution; We may ask any *Protestant* in the *Nation*, if He will but put himself into that posture of Mind in which every one felt himself at that Season, What was *then* become of the *Blessing* of *this Day*? And, what would it now have avail'd Us, that our *Forefathers* saw their *Legal Constitution* restored to them, and rejoiced to see it; if the very *Restoration* of it had proved, in the Issue, the Ruine and De-

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struction of all the *Legal Rights* of their
Poverty.

But the Grand Design of Providence extended much farther. There is a Principal part of it yet behind : And this was, to make it a lasting Blessing. And the Way was laid for this, in a method, if you consider it in itself, the most easy and natural ; as *Providence* always loves to work by humane Means ; if you consider it in that great variety and vicissitude of Circumstances attending it, the most instructive and useful to a Nation : And, if you consider it with regard to the many Probabilities that seem'd to weigh against the success of it, little less than miraculous. When it was fix'd by *Providence* to bring about the *Restoration* of the *Royal Family*, and the *Legal Constitution* of this *Kingdom* ; and to continue it a Blessing to the Generations to come ; it was necessary, in order to this, to make such a Disposition of Affairs, as might be suitable, and adapted, to the Accomplishment

of

of it. But first, the *Nation* was to feel many and various Trials ; many Vicissitudes of Hope, and Fear ; many Conflicts between the Attempts of *Popery*, and *Slavery*, on the one hand, and the struglings of *True Religion*, and *Liberty*, on the other ; before so great a Work could be concluded. And *then*, at length, the Embarrassments of Humane Madness were to be disentangled ; and all the Plots and Efforts of Cunning and Power, united in order to intail a Curse upon all Posterity, where God design'd a Blessing, were to be dissipated, and scatter'd into Air.

With a View to this, a *Prince* was born some Years before the *Restoration*, that He might be ripe, both in Age, and Abilities, for the performing the great Design, just when those Attempts should be ripening into Execution : And was afterwards, by a kind Disposition of Providence, to make the way the easier, married into the same *Royal Family*, from which He descended. And accordingly, when

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when the Scene of Ruine was opened so plainly that no Eye was *then* too blind to see it, He appear'd in all the maturity of Wisdom, and vigour of Action : a Prince, ihurst'd to Labours and Hardships from his Birth ; prepared for the great Work, by his personal Accomplishments ; directed to it by his Descent, and his Marriage ; and qualified for it by his Interest and Authority *without*, as well as by an Uncommon Greatness of Soul *within*. Such a peculiar Conjunction of every thing desirable in the Person, to undertake a Work, hazardous enough, one would imagine, to deterr the Greatest Minds from thinking of it ; and such a Disposition of the various Interests of the *States* and *Kingdoms* of *Europe*, as both required and supported the Undertaking ; must appear very surprizing, in so critical a moment of Time : When, if we speak within the compass of Humane Views, nothing but so unparallel'd a Combination of Circumstances could have afforded even the least hopes of Success.

The

The Event of this was happy beyond Expression : And the Madness of Popery and Arbitrary Rule , was stop'd in the Vigour and Warmth of all it's Power, and Hopes. But even yet , something farther was wanting ; And that was , to fix the Succession to the Crown , in such a Manner , as the Experience of Feeling , and Common Sense in Judging , of necessity directed the Nation to do . This Day must have been mark'd with something very different from a Blessing , if the Revolution had stop'd where it began ; and , after a little present Respite , had deliver'd the Nation back again , into Popish Hands . And where indeed should We now search for the Blessing of the Restoration ; if We did not see it , and feel it , in the Blessing of the Protestant Succession .

This was the Great View of Heaven , in it's first Design . And , therefore , We see with pleasure , that , when it was re-
solv'd

solv'd by Providence to make *this Day* memorable by the *Restoration* of the *Royal Family*, and our *Legal Constitution*, it was resolv'd by the same good Providence, that, in the very same Year, upon the very *Day* before this Great Work was to be accomplish'd, a Prince should be born, in Whom that *Restoration* should, in due time, centre; and to Whom alone it should be reserv'd, to compleat the *Blessing* for *Us*, and to transmit it down secure, to our *Posterity*, in his own *Illustrious House*.

This, I say; is the *whole Scene* of *Providence*, which *this Day* open'd; and which, taken in one View, can alone be said to make it a *Blessing* to *Us*, or to our Children after *Us*. If you view the *Restoration*, without the *Revolution*, and the *Protestant Succession*; it leads you directly to a *Popish Prince*, holding an *Arbitrary Hand* over all your *Liber-ties*; tearing up the *Fences* of all your *Laws*; fixing all *Right* in his own *Will* and

and Power ; and persecuting all his Subjects into the Exercise of his own, Superstitious, Idolatrous, and Cruel Religion. And this is the whole of the Blessing, in which you would see it end at last. A Blessing, which may be a fit Reward for the Slaveish Pigotry of Papists ! But for Protestants — fit only for Those of them, who deserve it. And They deserve it, who chuse it ; whom no Experience, no Consideration, no Miracles of Providence, can engage to prefer their own Happiness before their own Destruction.

But if We view the same Restoration, in another Light, as the Restoration of our Legal Constitution, secured by the late Revolution, and fix'd by the Settlement of the Crown in the Protestant Line ; it appears a Blessing to Us indeed, by leading Us to the Happiness which We our selves at present see, and feel ; but cannot describe.

C. We

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We have now, therefore, by an eas-
y and natural Train of *Facts*, brought
down our Thoughts to the present Times,
in which our Eyes behold the *Grand*
Design of *this Day*, brought to Maturity;
and plenty of Happiness held forth
to Us, if We have any Sense or No-
tion left of what Happiness Means, by
the *Protestant Succession* now taking place.
A Blessing, recommended to Us, by the
immense Difficulties cast in it's way, be-
fore it could be settled by a *Law*;
and the various Hazards of loosing it,
since it was so! And a *Blessing*, which,
unlike the other Blessings of this World,
fully answers, in the Enjoyment, all the
Expectations which it raised in the *Pro-
pect.*

If it be the greatest Happiness that
can be tasted in Humane Society, to be
governed by *Laws*; We feel our selves,
and all our Concerns, under the Influ-
ence of a *Legal Government*. If it be
certain

certain that Those Princes are best qualifi-
ed to govern well by Written Laws, who
have govern'd well without them; this is
a peculiar part of our Happiness, to have
the Execution of our Laws, and the
Preservation of our Rights, vested in a
Prince, who never betrayed, even when
his Will was his Law, the least Inclina-
tion towards any Designs, but what are the
Dictates of the strictest Justice. And if it
redoubles a Blessing, to foresee it flour-
ishing amongst our *Posterity*, in future A-
ges; let this be acknowledged a great ad-
dition to our present Happiness, that We
may promise it to our Children after Us,
under the Influences of Those who are to
succeed Him.

This is such a *System*, such a *Collecti-
on of Blessings*, as ought, in Justice, to
be view'd with the most passionate Sen-
timents of Joy and Thanksgiving. A
King upon the Throne; form'd for the
Happiness of All who b'live under the
Shadow of his Authority: By his ex-
perienced

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perienced Virtues, entitled to the Love and Affection of his Subjects; and by the Laws of their Country, (built upon the Fundamental Laws of Humane Society) entitled to their Allegiance; Great in Himself, if the perfection of Justice, and Honour, and Equity, be true Greatness; and Great in his Illustrious Family, if the Prospect of transmitting Blessings to Posterity, by a Line of Princes descending from Himself, makes up any part of Greatness: And in a peculiar manner, Great in his Influences upon the present State of this Nation, as He stands possess'd of an Unshaken steadiness of Soul, not to be moved from his People's Interest; and of a Firmness of Mind, uncable of the Impressions, either of Fear, or of Inconstancy. Without which Noble and Happy Accomplishments in the First Possessor of that Illustrious House, which the Providence of God hath now fix'd upon the Throne, it may justly be feared, that this Happy Settlement

Settlement might by this Time have been shaken, and the Blessings of the Protestant Religion, and our Legal Liberty, (for which We have been so many Years contending,) might once more have been in danger of vanishing from our Sight.

And even still, the Suspicion of so much Happiness ceasing in time to come, might be very uneasy to Us, if We did not see in his Royal Heir, and Successor, a Noble and Generous Zeal, avowed with all the Tokens of the most Sincere and Upright Heart, for the same invaluable Goods.

Nor will I ever omit, when I am recounting the Instances of our Publick Happiness, to mention that Race of Princes to come: From Whom, what is it that We may not expect? When We not only think of the Examples of Good Government they will have seen; but consider them now under

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der the Eye and Direction of a
Princess, in whom the perfection of
Good Sense, and the perfection of Good
Nature, are United; and out-done by
nothing, unless by that Sacred Regard
to *True Religion*, which will make her
Story the Delight of Good Men in Ages
to come.

This is the Fabrick of Happiness
in which our Souls may take their
Rest. How much less than this, might
We our selves have been well contented
to hope for? And, indeed, What
more than this, could any Nation under
Heaven well wish for? And yet,—
Against this whole Scheme of *Blessings*;
against their own, and their Neigh-
bours Security; against their own
Laws, and *Liberties*; against the Esta-
blishment of every thing valuable in
this World; We have seen a *Rebel-*
lion raised, by the Wicked Perverseness
of Men, without the Pretense of a
Provocation, besides the single Provoca-
tion

tion of offering them Happiness, in a Way, and by the Hands, which They were not pleas'd to like: And this, before their Passions had any thing offer'd to them, to set them on Fire. And We have seen an ~~Ad-~~ ministration reviled, and insulted, by Those, who vnlthemselves had tasted nothing but Good from it.

When one reflects with Coolness upon what hath lately past amongst Us, it seems as if the fullness of Happiness had it self set on fire, the restless Malice of Those, who were resolv'd not to acknowledge or enjoy the Blessing offered them; and that the Rage of Enmity hath been forc'd to be raised the higher, and the louder, by all the Management of Artifice, because there so was little to complain of.

But this is the Glory of an Administration; when Those who most revile

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revile it, cannot do it without bearing Testimony to it themselves. It is the Glory of an *Administration*, when the Reproaches, with which it is to be loaded, are cast into *Future Times*; when the bitterest Enemies it hath are forced to call in the help of the most fruitful Invention; and, for want of present Grievances, to fill the Minds of Men with the Suspicions of Evils to come. It is the Glory of an *Administration*, when, before it can be blackned, and made vile, the Names, and Natures, and Boundaries of Things, must be alter'd and remov'd: *Light* put for *Darkness*, and *Darkness* for *Light*; *Legal Justice*, (though mix'd with more *Temper*, than ever yet was seen, in any Nation, upon a like Occasion,) treated with the Indignity, due only to the Height of *Injustice*; the most necessary *Self-defense* reviled as *Cruelty*; and a *False Compassion* placed in the Seat of *Mercy*; the *Safety* of a Whole Nation, and all

all it's Concerns, weighed in the Balance against *Trifles*; and even *Poverty* itself painted with *Truth*, and *Meekness*, and *Love*, in it's Face, as an harmless agreeable Thing, worthy to be received with the open Arms of Friendship, by Those, it would devour.

When these are the Methods of attacquing an *Administration*, it is a very happy Sign, that they, who make use of them, have occasion heartily to wish it much worse than They find it; and a very strong Argument to all Good Subjects, to wish as heartily that their Country may never know the want of an *Administration*, which is not reviled by it's Greatest *Enemies*, unless it be in such a Manner, as to add to it's Reputation and Honour.

What is it, that an Uneasy, Thankless, Generation of Men would have? Blessed be God, The Publick Efforts of their Malice are once more dissipated. They are conquered in the Field. But their *Spirits*, and their *Tempers*, and their *Designs*, do not at all appear to be conquer'd: If We may judge from their Indefatigable Diligence and Art, in filling the Heads of their Well-wishers, as soon as one Desperate Attempt is over, with Hints and Expectations of Another; and from the Unparallel'd Insolence of their Agents and Followers, even whilst They are begging and waiting for Mercy.

It may be very hard, to find present and effectual Remedies for so great Evils. But this One thing, I am sure, is very plain, and very proper to be mentioned, that, in order entirely and successfully to conquer such *Enemies*

mies, We must first conquer Our selves.
—Did all who truly wish well to the present Establishment, unanimously pursue the same *good Ends*, there would be no ground for Fear. But whilst the Passions of Well-meaning Men, upon every Trifling and Private Occasion, join themselves with the *Designs* of Those who certainly mean our Ruine; it is *this* that swells the Current; and that feeds the Insolence and Expectation of the Common Enemy,

But, to conclude; If a long Series of Experiēnce can make any Nation wise, *We*, of all Nations in the World, have that Advantage. We are not only made happy; but made happy in those Methods, which cannot but teach Us to value our Happiness; whilst, That which Others learn by Reflexion and Judgment, *We* have had brought home to Us by the Sense of *Feeling*, and

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Eye-sight. The Enemies of our Happiness themselves, ought to learn Conviction from All that this Nation hath been Witness to ; and to become Friends. And for Those, who are truly Friends in the main and essential Points of our Happiness ; certainly it is Time for all of them to think it Wisdom, to give up even their private Schemes, and Notions, as well as their private Resentments and Views, to the Public Good ; and, at length, after so many Vicissitudes of Hope and Fear ; so many Struggles between Life and Death ; so many Hazards and Dangers escaped ; to unite in strengthning, instead of weakning, the Hands of Those, who have it in their Will, as well as in their Trust, to establish Us upon a Foundation never more to be shaken ; That so, the *Best of Kings* may have the *Best of Subjects* ; and, Authority and Law, Obedience and Liberty, may be seen united, in all their

their Vigour and Glory ; and descend down, with the Blessings which accompany them, to all future Generations. Which God grant for the sake of *Jesus Christ*, his only Son, our Lord !

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